Lamut, Goldi

Transbaykal Buryat, who have gone over to agriculture and are living among the Russians, are under this influence. Nevertheless their intelligence and their self-consciousness, qualities which have always been praised in them, create for them again and again a position of their own, and expression is given to this in the autonomous soviet republic and in the two national districts.

The Tungus or Evenki, as they are now named in Soviet literature, are to be encountered in all of east Siberia. Their entire number is estimated at 75,000. Of these the real Tungus, with about 30,000 people, live in an extended national district /okrug?/ west of the Yakut ASSR on the right side of the Yenisey. The main part of the remaining Tungus, who are divided into numerous small and very small splinter peoples, live in the far eastern area. To them belong the Lamut, Goldi, Olcha, Orok, Orochi, Orochon, and other smaller tribes. The Lamut, whose name is taken from the Tungus word "lamu," "the sea," live widely scattered over the entire Okhotsk coast, the upper basin of the Anadyr', and are also represented on Kamchatka. Their entire number undoubtedly cannot exceed 3,000. Only a small part of them occupy themselves with reindeer breeding. Most of them are sendentary and have fixed settlements at river mouths on the sea, where they apply themselves to catching fish and in addition are also active as hunters and dog breeders. The Lamut can be designated as sea or coastal Tungus. Their ethnology has been studied very little. Much better known are the Goldi. They live in the region of the confluence of the Amur and Ussuri and are also scattered in the valley of the Ussuri and in Sikhote-Alin'. They are settled most thickly in the valley of the Amur below Khabarovsk. Among the Goldi the Mongolian racial marks are very strongly apparent: jaw and cheek bones stand out, the nose is broad and low, hair is black and straight. They used to make their clothing in part from fishskin, and it is for this reason that they were named "Yupi-tadsy," i.e., barbarians in fish clothing, by the Chinese. At present this national costume of the Goldi has been completely displaced by clothing of Russian or Chinese origin. The Goldi occupy themselves exclusively with fishing, hunting, dog breeding, and trapping. A supply of fish is dried in the air for winter and serves then as nourishment for man and dog. /106/ Usually the fish are cooked, but in the summer they also eat them raw. They regard as delicacies raw marrow and the liver of the isiubr stag. The wagon is unknown to the Goldi as a means of transportation. In summer they use a birch bark or board boat, and in the winter dog sleds.

Gilyak, chukchee

101 563 [342] earth dwellings must have been the original winter dwelling of the Paleoasiatics. Even today the Gilyak on the northern coast of Sakhalin live in such earthen caves. The Gilyak on the Amur live at present in primitively built Chinese mud huts. The summer dwelling consists of a tent built on poles partly for protection against floods and further for reasons of better /108/ ventilation. This type of pile dwelling is [171] not to be encountered among any Tungus people; it, however, still exists today among the Kamchadal, who are likewise a Paleoasiatic people. The sole domestic animal is the dog. The Gilyak dog sled, [493] the narta, is built out of birchwood and is very light. The dogs are not harnessed in pairs but individually, and they don't pull with their chest but with their neck. The main food of the Gilyak is fish dried [262] in the air, which they name "ma." Today they also use the same word for bread. They like very much to eat dog and bear meat too. [441] A few decades ago they still were using only bows, arrows, and lances for hunting. Even today they wear on the right index finger--now, of course, as decoration--a metal ring, which formerly served to pro- [583] tect the finger from the stretching of the bow. Group marriage was still customary among the Gilyak in 1905. In their spiritual life, [776] worship of the bear plays a large role: this is a common mark of all Paleoasiatic peoples. Worship of the bear is also practised among the Tungus, but not so markedly; and even among the Russian occupants of the taiga this custom has not remained without influence. Of the Ainu only a part live on Sakhalin; the great majority live on the northern Japanese islands.

The Paleoasiatics in the northeast fall into two groups. The western group consists of the Chukchee, Koryak, and Kamchadal, who are closely related to one another; the eastern group consists of the Asiatic Eskimo and the Aleut. When the Russians first encountered the Paleoasiatic peoples here in the far north, they were still in part on the cultural level of the Stone Age and used stone hachets, stone knives, and weapons with bone points. Even today they show many ancient traits.

The Chukchee or Luoravetlan occupy the peninsula named after them. Some of them are settled on seacoasts and pursue fishing and the hunting of sea animals; some, living as reindeer nomads, [342] traverse the tundra-covered peninsula. A large pointed tent with a round base serves as a dwelling for both groups. It consists of poles placed together and covered with reindeer skins or walrus hides; on the outside down below they are weighted down with stones. The